

# The Food of the Soule : *against the day of Iudgement.*

By A. D.

Iohn 6. 35.

*I am the Bread of life, he that commeth to me shall not  
hunger, and he that beleueth in me shall neuer thirst.*



Printed at London by M.F. for I. Wright.  
and C. Wright. 1624.





# THE FOOD OF THE SOVLE.

*John. Ch. 6. Verse 35.*

I am the bread of Life, hee that  
commeth to mee shall not hun-  
ger; and he that beleeueth in me,  
shall neuer thirst.

**W**HEN our Saviour  
Christ had performed  
that heauenly Miracle  
in feeding five thousand  
men with five loaves and two  
fishes, the people which were sa-  
tisfied with that gratis chere, did  
follow him to the City Caperna-  
um. But when Jesus perceined  
A 3 their

their hypocrisie, that they were  
fleshy and carnall hearers, and as  
a good **W**riter saith, *Parasiti quos  
Molina conglutinat*, hypocrites and  
belly-gods, whom the trencher doth  
make friends to Christ: like vnto  
him which when he sweat ouer his  
trencher yet cryed out, *O quanta pa-  
timur pro amore Christi*, Lord what  
suffer wee for the loue of Christ!  
Jesus therefore reprehendeth these  
men, saying, Verily, verily, I say vn-  
to you, yee seeke me not, because ye  
saw the miracles, but because ye ate  
of the loaves and were filled. Yet  
they obstinately answered him,  
**W**hat miracles hast thou done?  
hast thou commanded the Sun and  
the Moone to stand still, as Iosua  
did: hast thou reuiued the widowes  
son, as Elias did: hast thou made  
yron to swimme, as Eliza did: hast  
thou reuiued the dead bones, as  
Ezechiel did: hast thou bene in the  
**W**hales belly with Ionas: or par-  
ted the red sea with Moses? Our  
Fathers did eate Manna in the  
**W**ild.



Wilderneſſe, Moſes gaue them bread from heauen to eaſe. But marke I pray you how Jeſus did anſwer them, Nay, (ſaith hee) Moſes gaue you not bread from heauen, but my Father giueth you the true Bread from Heauen: For the Bread of God is he which cometh down from Heauen, and giueth life vnto the world. Then ſaid they vnto him, Lord euermore giue vs this Bread. And Jeſus ſaid, I am the Bread of life, hee that cometh to mee, ſhall not hunger, and hee that beleeueth in me, ſhall neuer thirſt.

And thus much for the coherence, and occaſion of our Saniour Chriſts words: now particularly as they lie in order: Firſt, who is the Bread? Which is Chriſt, *Persona loquens*, ſignified in this word, 1. Secondly, what is this Bread? It is the bread of life: Thirdly, the powerfull efficacy, and effect of this bread, declared in theſe words, He that cometh to me ſhall not hunger; and he that beleueth in me, ſhall neuer thirſt.

And first, who is this Bread, which is, Christ: I am the living Bread which came downe from heauen, saith Christ. *Ego sum panis vite, & fons aqua viva.* I am the bread of life, and fountaine of living water: *Omnia nobis est Christus:* (saith Ambrose) *si esuris, ipse est panis; si sitis, ipse est fons aqua viva; si cecus es, ipse est lumen; si infirmus es, ipse medicus; si mortuus, ipse vita gratia & gloria.* Christ is all things to vs: if thou beest hungry, he is bread; if thou beest thirsty, hee is the fountaine of living water; if thou beest blind, he is the light; he is the health of a feuered soule, light of thy life, life of thy desire, heauen of thy minde, guide to thy wandring feet, succourer in necessity, helper in aduersity: yea, hee is all things to thee: I am the living Bread, saith Christ. The bread which I giue is my flesh, and the drinke which I giue is my blood: my flesh is meat indeed, and my blood is drinke indeed. Hee that eateth my flesh and drinketh

drinketh my blood, hath eternall life, and I will raise him vp at the latter day.

O blessed meat, O celestially food: O heavenly Manna: it far excelleth the Poets Ambrosia: would to God that all of vs daily might eate of this Manna: would to God that all of vs which trauell in the Wildernesse of this world, might lodge at such an Inne, where God the Father is the host, the holy Ghost, the Hostesse, the Church the Inne, the Crosse the signe, and Christ the meat and drinke. Aristotle must dine when it pleaseth Philip, but here thou maist haue store of spirituall foode for the repast of thy soule, and take it when it pleaseth thy selfe. Say but thy grace before this blessed banquet, and then sit downe and satisfie thy hunger. The more thou eatest, the more it encreaseth. like to Iupiters Pectar, the more it is drunke of, the more it overfloweth. Neither needest thou vse the counsell

counsell of Lysander, which he prescribed to his Daughters, to drinke with a drop of wine a spoonfull of water. Thou mayest drinke as much of this precious wine as thou wilt, neither canst thou infuse any mixture of water, but of the water of eternall life. This meat is of the like quality with the stone of Thracia, which whosoever findeth, is neuer after troubled, so whosoever eateth of this meat, is neuer after grieved : labour therefore to get this meat which endureth to everlasting life. No water was so good as that which came out of the Rock, no meat so delicate as Manna which came from heaven, no wine so whollsome as that which Christ made of water at the marriage of Cana, no oyle so pretious as that which the Samaritan had, no robe so costly, as that which the father gaue to the prodigall sonne, no bread, no food, no meat so profitable, as this meat of the soule which endureth to everlasting life. This  
meat

meat is water to refresh vs, and  
wine to cheare vs, this is bread to  
strengthen vs, and Manna to nou-  
rish vs, it is a treasure to enrich vs,  
and a pearle to adorne vs, it is a  
fire to purge vs, and salt to powder  
vs, it is a trumpet to call vs, and  
wisedomē to instruct vs, it is a  
way to direct vs, and life to reuiue  
vs, it is a Lanterne to guide vs,  
and a buckler to shield vs, it is phy-  
sicke to recure vs, and a salve to  
heale vs : if we haue this meat, this  
Manna, this bread, we shall haue  
no need of Elzeus to increase our  
oyle, no need to beg at the gluttons  
gate, or to send vnto Naball the  
churle for food : if wee haue this  
treasure, we shall not need to robbe  
the Egyptians : if wee haue this  
pearle, we shal not need the gold of  
Ophir; if we haue this water we  
need not draw water at Iacobs wel;  
Naaman needs not wash his feet 7  
times in Iordan, the sick needs not  
to goe to the poole of Bethesda: for  
this pretious meat, and inestimable  
Manna

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Manna will purge vs from the leprosie of sinne: So that wee shall loath to drinke of the slumbring cup of the deuils sorceries, to bewitch vs to sinne: this bread is Homers Moli, & Plinies Centauria against all lustfull enchantments: for this bread, this spirituall food, will so cleanse our minds, and purifie our hearts, that we will alwaies detest the eis-pleasing baits of carnall desires, and wholly delight our selues with this inestimable treasure: carnall voluptuousnesse is transitory and fading; the minutes that lackey at the heeles of time, run not faster away then doe these pleasures: but this spirituall food, this bread of life, is not like palate pleasing dainties, whose sugered sweetnesse once relisht is presently gone; but it yeldeth the hungry soule an everlasting fruition of most ravishing sweetnesse: labour therefore for this bread which bringeth to everlasting life.

*The*

The Bees doe labour to get a little honey :

Mella stipant & dulci distendunt ne stare cellas.

But this bread is sweeter then honey, or the honey-combe. Our forefathers did eate of the Acorns of the Dakes, and thought them pleasant meat ; And we, which by Ceres huswiferie haue learned to bury the reuiuing graine, do thinke that bread most delicate food : O foolish Caterers, let vs rather learne to bury in our hearts this reuiuing graine, that in this generall famine of true Chyrstian food, we may with Ioseph prouide abundance of this bread of life, for the benefit of our soules : then should wee not haue such spirituall penurie, and dearth of religion, if our hearts were made fertill to bring forth the seeds of our soules nourishment and sustenance. Labor not therefore for the bread that perisheth but for this bread which remaineth vnto everlasting life.

¶



*The food of*

✓ Ay, but some will say, where shall we finde this spirituall food, this bread of life? I tell thee Christ is this bread of life. Ay, but hee will perhaps reply: how shall I come to Christ to get this food? I bid thee goe to the Scriptures, (Christ's treasury) where thou shalt find this Manna, this bread of life, there is plentifull store, take and satisfie thy selfe; neither needest thou goe farre to seeke it, as David did the Arke of **G D D**, or as Iohas did the booke of the Law; Neither canst thou desire with the Glutton, that one from the dead might arise to teach thee how to finde this bread of life: for now adayes (thanks be giuen to **G D D** for it) the dispensers of this bread of life bee plentifull, who may without feare or perill shew thee the compendious way to seeke this bread of life. Now Obadiah need not feare Queene Iezabel, to hide a hundred Prophets in a Cave: Moses need not feare King Pharaoh, and say, I haue a flut-  
ring



ring tongue: Ieremy need not feare  
the Jewes, and say, I am a child:  
for now the Ministers of GODS  
word are maintained, and preser-  
ued, and may freely without dan-  
ger, and boldly without feare, dis-  
pence of this bread of life. Yea and  
euery one of Christs faithfull Chil-  
dren, although he be not an head in  
the mysticall body of Christ, or an  
eye, or a leg, yea, if he be but an hād,  
yet hee may gather of this bread of  
life; if hee bee but an eare, he may  
heare of this bread of life; or a  
tongue, he may praise this bread of  
life; or a mouth, he may receiue this  
bread of life. Laboꝛ therefore for  
this bread which endureth to euer-  
lasting life: I am the bread of life:  
O Iesus thou art the bread which  
giuest life: Thou art a guide to our  
wayes, a guardian to our persons,  
a Councelloꝛ in our doubts, a Com-  
forter in misery, a Patron in ne-  
cessity, and wilt thou be bread also?  
Thou art our keeper, our shep-  
heard, our defender, our Saviour,  
and

and wilt thou be bread also? O Ie-  
sus thou art light vnto our eyes,  
musicke to our eares, contentment  
to our soules, & wilt thou be bread  
also? O louing Iesus, O merciful  
Redeemer, O blessed Emanuel, O  
Iesu, we giue thee our bodie, our  
soules, our substance, our wealth,  
our honoꝝ, our friends, our children,  
our life, and all that is ours: Iesus  
wee are not our owne but thine,  
claime vs as thy right, keepe vs as  
thy charge, loue vs as thy children:  
Iesus fight for vs when Sathan  
commeth, heale vs if he woundeth,  
reuiue vs if hee killeth, receiue vs  
if we fly into thy merciful bosome:  
protect when he approacheth, defend  
vs when he commeth: Iesus thou  
art our food in the day, thou shalt  
also be our repose in the night: Je-  
sus make vs pliable to thy will, re-  
signed wholly to thy pleasure. Iesus  
forsake vs not, lest we perish, leaue  
vs not, lest we be overcome: Iesus  
direct our intentions, correct our  
follies, erect our cogitations, protect  
our

our endeauours : Iesus grant vs  
 know for our sinnes, feare for thy  
 Judgements, loue of thy mercies,  
 thankfulness for this bread of life.  
 I am the Bread of life, that is, I am  
 the bread of immortall and heauen-  
 ly life, not of this mortall : and  
 earthly life : for else Christ might  
 rather haue said, I am the bread of  
 death, and not of life; for this life is  
 a living death, and a dying life :  
 But Christ is not bread of such a  
 life; But, he is the bread of an im-  
 mortall, and neuer-fading life.

Happy therefore is hee which is  
 at this banquet, and tasteth of this  
 bread of life : Neither is this an  
 imaginarie fruition, or a painted  
 banquet, resembling the hungry  
 chere, which the birds had that fed  
 themselves with Zeuxis painted  
 grapes, untill with picking at sha-  
 dows they waxe so leane, that  
 they were glad with Esops Cocks  
 to scrape for a barley corne. But  
 with this bread of life thy Soule  
 shall be so cherished : with this

Manna thou shalt be so wonderfully delighted, that ever thou shalt loath the flesh-pots of Egypt. *Hic panis est corpus meum.* This bread is my body, and therefore thou canst not mislike it. O you Ministers, the faithfull dispensers of this halloved bread of life, feed duely Christs flocke with this bread of life. Christ said to Peter, *Pasce, pasce, Pasce*, Feed, feed, feed: Feed with this bread of life, with your doctrine, with your almes: Feed first with this bread of life, for it is the bread of salvation: Secondly, feed with your wholesome doctrine, that Christs sheepe doe not surfet with vice, and so need the corrosiue of his correction to amend them. Thirdly, feed with almes: but what shall I presse you to that? Nay I must in conscience spare you, for the case now so stands, that you are liker to line of almes, then be able to giue almes: and therefore till happier times come, wherein your diuine function may more bound

bounteously bee rewarded, I will spare you for that point, for necessity hath no law. In y mean while feed with this bread of life, & spend your breath happily in the fires of deuotion crying alarum spirituall against foule vice, and all wickednesse: so at last you hauing not defrauded Christs childzen of this bread of life, may haue a most bountifull remuneration of your painfull labours, and enioy all heauenly happinesse, and celestially ioyes, tasting this bread of life, which is prepared for all GODS faithfull childzen: And thus much shall suffice to haue spoken of the first parcell of my text, I am the bread of life.

Now it followeth, that I should briefly speake of the powerfull efficacy, and effect of this bread of life. Which by the tongues of Angels cannot be so well declared, as by these our Saviours words, Hee that cometh to mee shall not hunger, and he that beleeueth in me

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shall neuer thirst. After a man hath tasted of all manner of delicate meats, yea although he hath caroused new grapes in Alexanders cup, and plentifully paid that daily tribute to the stomacke, which the law of our nature exacteth, yet that food will not satiate him for euer, so that he shall neuer hunger, or thirst after. But this bread, this bread of life hath another power, and effect, for he that eateth of this bread, shall neuer hunger, or thirst more.

We reade in the fourth Chapter of Mathew, That man liueth not by bread onely: but I say, man onely liueth by this bread: for this bread is the bread of heauen, which giueth life vnto the world. Therefore be carefull to seeke for this bread, for Christ doth not forbid vs to seeke for this bread: he saith in Mathew the first Chapter; Be not carefull what you shal eate, or what you shall drinke, behold the fowles of heauen, they sow not, neither reape, nor cary into their barnes, yet your  
hea-

heauenly Father feedeth them; the Lillies doe not labour nor spin, yet Salomon in all his glory, was not arrayed like one of these: therefore take no thought, saying What shall we eate, or what shall we drinke, or how shall we be clothed? but seeke yee the Kingdome of Heauen, and all these things shall bee ministred vnto you. Yet in all these exemplified admonitions of our Saniour Christ; hee doth not forewarne vs to bee carelesse for seeking of this bread of life: will Christ forbid vs to seeke himselfe? Christ is this bread of life, feede on his flesh, and nourish your soules: he is the oyle, and lanpe, with which the five Virgins entered into the Bridegroomes chamber. Hee is the Lord of life, the way of life, the bread of life.

Belæue in this Lord, come vnto this way, eate of this bread, you shall neuer hunger, or thirst after.

But some man peraduenture may object, Can bread extinguish



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hunger and thirst? When a man is dry and thirsty, he doth not vse to eate bread.

I answer, that the Hebrewes doe vse this phrase, *Panem comedere, pro cenare*, for to sup, as Master Calvin heere well noteth: so we say in the Lords prayer, *da nobis quotidianum panem*, giue vs our daily bread, signifying all necessary things belonging to a man: eate of of this bread of life, and you shall not need to say, giue vs our dayly bread, for you shall neuer hunger, or thirst after: He that cometh to mee, shall not hunger: *Accedat ad Christum omnis anima*: let euery Soule come to Christ, and he will refresh it: I will (saith he) feed the hungry soule, and refresh all faint hearts. I am the strength of the feeble, the succour of the hungry, a refuge against euill weather, a shadow against heat: a continuall feast, where all hungry and languishing soules may satisfie themselves with celestiall food. ¶ Well  
are



are they, and happy shall they bee,  
 which sit at this heavenly Table,  
 and eate of this blessed and spirituall  
 meat, the price and redemption  
 of their soules. Here is Hanna  
 which the children of Israel shall  
 neuer loath: the wise Ethnick mans  
 saying vpon a feast, here taketh no  
 place: *Prima cratera (saith he) ad  
 sitim pertinet, secunda ad hilaritatem,  
 tertia ad voluptatem, quarta ad insa-  
 niam*: The first cup belongeth to  
 thirst, the second to mirth, the third  
 to pleasure. and the fourth to inso-  
 brietie. But at this feast of the  
 Soule, it is quite contrary, for the  
 more thou drinkest, *tanto proprior es  
 ad animae sanitatem & salutem*:  
 thou art so much the nearer to the  
 health, and welfare to thy soule.  
 Calistenes said to Alexander, that  
 hee had rather carouse old graines  
 with Diogenes in his dish, then new  
 grapes with Alexander in his cup,  
 for of all the goods (quoth hee), I  
 loue not Esculapius. But whoso-  
 euer drinketh in this cup, shall not

*Aesculapius* physicke, for it is a present remedy, and a soueraigne restorative against the maladies of a sinfull soule: it is an excellent potion, and a most wholesome purgation to expell the leprosie of a sin-seared soule.

The precious stone *Sandastra* hath nothing in outward appearance, but being broken, it poureth forth beames like the Sunne: so this bread of life hath not an outward glea of super-excellent goodness, but tast it, and then it poureth forth such admirable excellencie, that thou shalt neuer hunger any more. Therefore the shepherds of Christs flocke, should onely feed his Lambes with this bread of life.

When they bee hungry, they should fill them with this Bread of life. They should cry vnto them alwaies, Come vnto Christ, and he will giue you the bread of life, so that you shall neuer hunger or thirst any more. The Ministers should

should haue a continuall cry, not like the Swallowes, which haue *matutinum cantum*, a morning song, or as the Grasshoppers, *meridianum cantum*, a noone song, or as the Owles, *vespertinum cantum*, an euening song, or as the Cocks, *intelucanum cantum*, a song before morning: But they should haue a morning song, a noone song, an euening song, and a song before day-light, to awake Christs slumbering sheepe to come vnto Christ, and eate of this bread of life, so they shall neuer hunger for this more. Hee that cometh to mee shall not hunger, and he that beleueth in me, shall neuer thirst.

To beleue in Christ, is the totall summe of all Christian Religion: For our faith in the death and passion of our Lord and Saviour Iesus Christ, is the sure foundation of our saluation. *Fides in Christo* (saith Saint Ierome) *est fundamentum humane saluationis*: Faith in Christ is the foundation of

mans saluation : without this faith, all our vertuous actions, and good endeouours bee in vaine. So saith Saint Augustine, *Sine fide falsa est omnis virtus*, without faith, all vertue is in vaine : *Sine fide impossibile est placere Deo*, without faith it is impossible to please God : *Sine fide omnis labor vacuus*, without faith all our labour is frustrate. Faith is the porter of heauen gate, and not Saint Peter.

Yet that hath faith, yea but as much as a graine of mustard seed, shall be able to remoue mountains: Wherefore let vs labour to get this faith, which being obtained, we shall not neede any other treasury : let vs lay vp this iewel in our hearts, which wil enrich vs euer after. The Anatomists say, that in the heart of man there is a little hole, which hath nothing in it. Whereupon a good writer saith, that this little Cabinet and Cell of the heart, God doth reserve for himselfe, to bee a Chamber, and a private mansion for

for him to dwell, and keepe therein:  
let vs therefore bestow vpon our  
gracious Lord this pretious gem,  
this excellent ornament to adorne  
and beautifie this inward chamber:  
that when it shall please the Lord  
to call vs to the high Star-chamber  
ouer our heads, he may Antipelar-  
gein; that is, requite vs with farre  
more sumptuous iewels, and richer  
ornaments, making vs cohabitours  
with Angels, and the admired pa-  
ragons of all perfection: let vs  
therefore confidently belæue in  
Christ, desiring him most heartily  
and vnsainedly, to giue vs of this  
bread of life, which is the onely re-  
storatiue against hunger, & thirst.  
Auiuen like a foole said in his A-  
pophorismes, that good was the best  
restoratiue. No, no, this bread of  
life, is the most heavenly remedy a-  
gainst all diseases: it is a poyson  
for vice, but a life-giuing potion for  
vertue. It is the bread of death,  
for carnall gluttonie; but it is the  
bread of life, for spirituall hunger.

*If*

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If thou beest famished, eate of this bread, and it will reuiue thee; it can heale all leprosie of sinne, and remoue all maladies from a sin-sicke Soule: it is the Pectar of our saluation, and the Lethe of our iniquities: tast but once of this bread of life, and thou shalt euer after loath the sugered cates, and bewitching dainties of lustfull affections: looke daily vpon this bread of life, and thou shalt euer after hide thine eyes, and stop thine eares, which are now captiued vassalls to behold and heare the legerdemane of humane iugling desires: All wyzen songs of carnall concupiscence, and vices loue-lines, which are now imprinted in thy brest, shall be quite cancelled out, after thou hast once digested inwardly, and thy soule hath had an happy concoction of this bread of life: it purgeth all the hidden corruption of mans folly, and giveth working pills to vomit vp originall transgressions: it is the present remedie for a body, which

which lieth in a consumption of grace: to tast of this bread of life, within a short space by the unspeakable hidden operation, will make a blessed recovery for this languishing creature. If thy soule bee hungry or thirsty, behold two sacramentall riuers flowing out of the Paradise of Christs body: in the one thou shalt finde this bread of life, in the other this water of life: tast either of them, and thou shalt neuer hunger, or thirst more: yea, the power of this bread cannot bee sufficiently declared by the tongue of the worthiest Doctor. Wherefore let vs onely satisfie our soules with this bread of life, whose power, and efficacie our dayly Doctor Christ Iesus, hath declared vnto vs in these words, He that cometh to me shall not hunger, and he that beloneth in mee shall neuer thirst. Wherefore to draw to a conclusion, let vs from the bottome of our hearts, desire Christ Iesus euermore to giue vs of this bread, that



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that when the glasse of our life is runne out, and with the Phenix we may discern the tearme of our daies, and with the Swan discover our fatall end, that it would please him to feed our hungry soules with this spirituall food, this bread of life, and place them at his heauenly table, to satisfie themselves with this celestiall banquet: yea, when our breath vanisheth, our eyes ware dim, and we turned out of the house-rome of this transitory world, repaire vnto our doomesday house, where the worms (the dead mens Lawyers) shall take their fees out of vs their grate clients, and our bodies shal be their bread to satiate their hunger, yet thou (O Iesus) would vouchsafe to giue vs thy body, the only bread of life, for to nourish our hungry soules, that by the wings of a liuely faith we may fly vp to the heauens, and inioy that age of vnspeakeable pleasures: the eternall Father through the merits of his dearest Sonne



Sonne, by the scepter of his holy Spirit, so rule our hearts, that wee being righteous as Elias, and our prayers seruent as those of Elias, they may pierce the clouds, and open heauen, and thence bring downe this bread of life, this dew of diuine grace, vpon vs, and satisfie our soules with this mysticall banquet of Christs body. O Lord inflame our tongues with the zeale of deuotion, that our prayers may be seruent, and may make a sweet incense to pacifie thy wrath, that thou blotting out all our vnworthinesse out of thy memory, maist graciously hearken to our petitions, & maist grant vs this inestimable treasure, the price and ransome of our soules redemption. If Lyons seeke their meat of God, if the Oxe know his owner, & the Ass his Masters crib, grant vs a most carefull desire to craue this meat of our soules, & to wait & seeke for this bread of life, that we which were created by a consultation of  
the

*The food of the Soule.*

the Deity, redeemed with the precious blood of Christ, sanctified by the holy Ghost, may bee partakers of this blessed bread of life, and in the end, and without all end, sit at his heavenly table, raigning together with the Trinity in the Kingdome of Heauen : to which be all glory, power, praise, and dominion, both now, and for euermore.

Amen.

FINIS.



# PRAYERS FOR PRIVATE HOVSHOLDS.

*O Lord prepare our hearts to pray.*



Most mightie &  
eternall GOD,  
who art the  
Creator, Gui-  
der, Gouvernor,  
and Preseruer  
of all thinges  
both in Heauen

and Earth, vouchsafe we humbly be-  
seech thee, to looke downe with  
the eye of pity and compassion vp-  
on vs miserable and wretched sin-  
ners; who at this time are prostrate  
here before thee, to offer vp this our  
Sacrifice of Prayer and Thanks-  
giving

*Prayers for primate Households.*

giuing vnto thee. And although we be vnworthy, by reason of our manifold transgressions, to present our selues before thee: yet we humbly beseech thee, for thy Sonne Christ Iesus our blessed Lord and Saviours sake, to accept of vs, and to grant these our prayers and petitions which wee doe make vnto thee.

Wee render vnto thee L O R D (most mighty and most mercifull) humble and hearty thanks for all thy blessings, and thy benefits from time to time bestowed vpon vs; for our Election, Creation, Redemption, Vocation, Iustification, that measure of Sanctification in this life, and the assured hope of Glorification in the life to come: As also for our Health, Wealth, Peace and Prosperitie, for the free passage of thy glorious Gospell; for sparing vs thus long, and giuing vs so large a time of Repentance; as also for all other thy benefits, whensoever or howsoever bestowed vpon vs: We giue thee

*Prayers for private Households.*

thee humble and hartty thanks more particularly for thy gracious protection of vs this day past, and deliue- ring vs from all the perills and dan- gers of the same. And seeing thou hast brought, and kept vs safe to this present night, wee humbly be- seech thee L O R D, to protect and keepe vs in the same: watch ouer vs with thy prouidence; Shelter and defend vs from all the assaults of the world, the Flesh, and the De- uill. Keepe vs from all sinne, espe- cially from those sinnes whereto by nature we are most addicted: Make vs sorrowfull for our sins past, and seale vnto our hearts, wee humbly beseech thee, full assurance of the forgiuenesse of them, in thy Sonne our Sauour Iesus Christ: Increase our faith, our zeale, and our know- ledge, and make vs dayly more and more to increase in piety, and true holinesse. Set a watch O Lord be- fore the doore of our Hearts, that they thinke not; before the doore of our Lips, that they speake not; before

*Prayers for private Households.*

all the parts of our body, that they doe not any thing which is amisse, or may breed offence. Blesse vs also wee beseech thee, in our calling wherein thou hast set vs : prosper that which thou hast giuen vnto vs, and which in thy feare wee set our hands vnto. Stirre vs vp to imploy our selues faithfully, religiously, and industriously, in our calling : Giue vs all things needfull for this present life; and grant that wee may so passe through things temporall, that our affection by them may not bee with-drawne from things eternall. These things and all other, which thou knowest meet and requisite for vs, wee humbly craue at thy hands, in the name of thy Sonne our Lord and Sauour Iesus Christ, concluding these our Petitions with that forme of Prayer which himselfe hath taught vs; saying : *Our Father which art in heauen, &c.*

*Prayers for private Households.*

*Another prayer.*

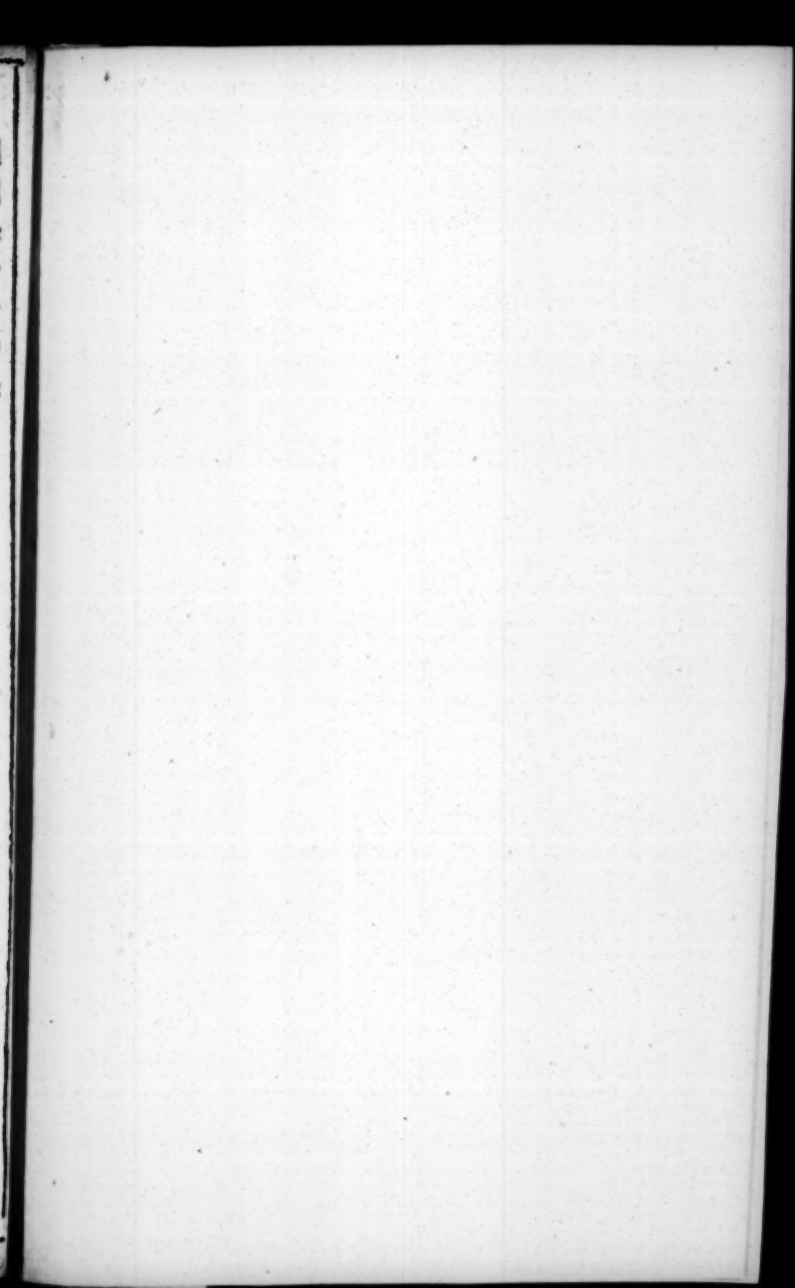
**O** Mercifull Lord and louing Father, that of the incomprehensible riches of thy mercy, towards the disobedient and leſt children of *Adam*, (who ſeruing Satan after the blind and vnbriſled luſts of the vile fleſh, were caried away through ſinne and ignorance to damnation) haſt reconciled vs to thy fauour through grace and adoption in Chriſt Ieſus the righteous, by faith and holy conuerſation : in whom wee are deliuered from eternall death and deſtruction : Haue mercy vpon vs, and for loue of thy ſweet Sonne our Redeemer, defend vs againſt the power of the deſtroyer, and with thy mighty hand liſt vs vp out of the filthy puddle, and deathfull corruption of this abominable world : purifying our hearts with thy grace that wee being wholly inclined to thy heavenly deſires, may grow perfect in all holi-

*Prayers for priuate Households.*

holines, and abounding in the good  
workes which thou hast prepared  
for thy Saints to walke in, for the  
glorifying of thy name: wee may  
grow an acceptable Temple, for  
thy continuall dwelling in vs O  
Lord: to the vnspeakeable peace  
and comfort, and the euerla-  
sting blisse and saluation  
of our soules: through  
Christ our Sa-  
uiour, Amen.

**FINIS.**







STC 6161 The Food of the Soule

Before it was separately rebound (by R.Lunow) this work was in a thick volume with fifteen others, of which the first was STC U-14106.5 (q.v. for description and list of contents.

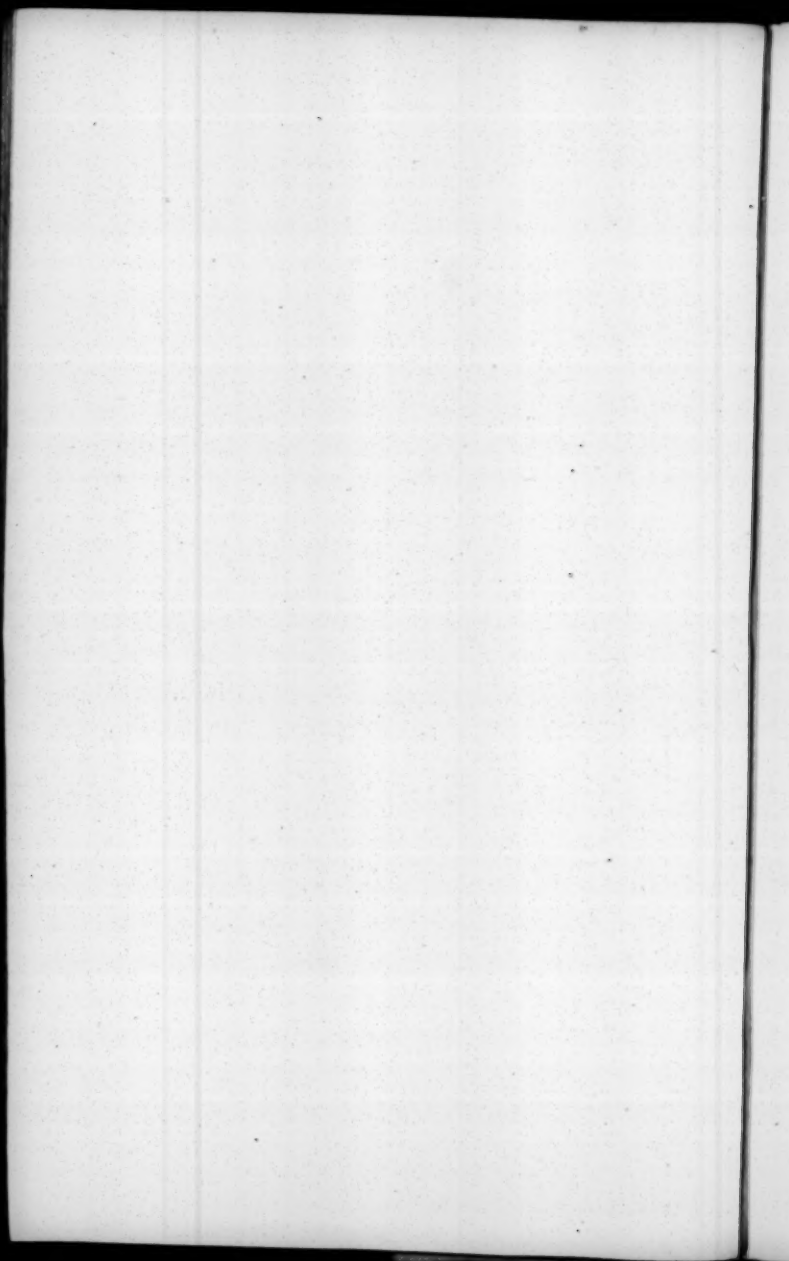
While it was in sheets I examined it & found it as follows:

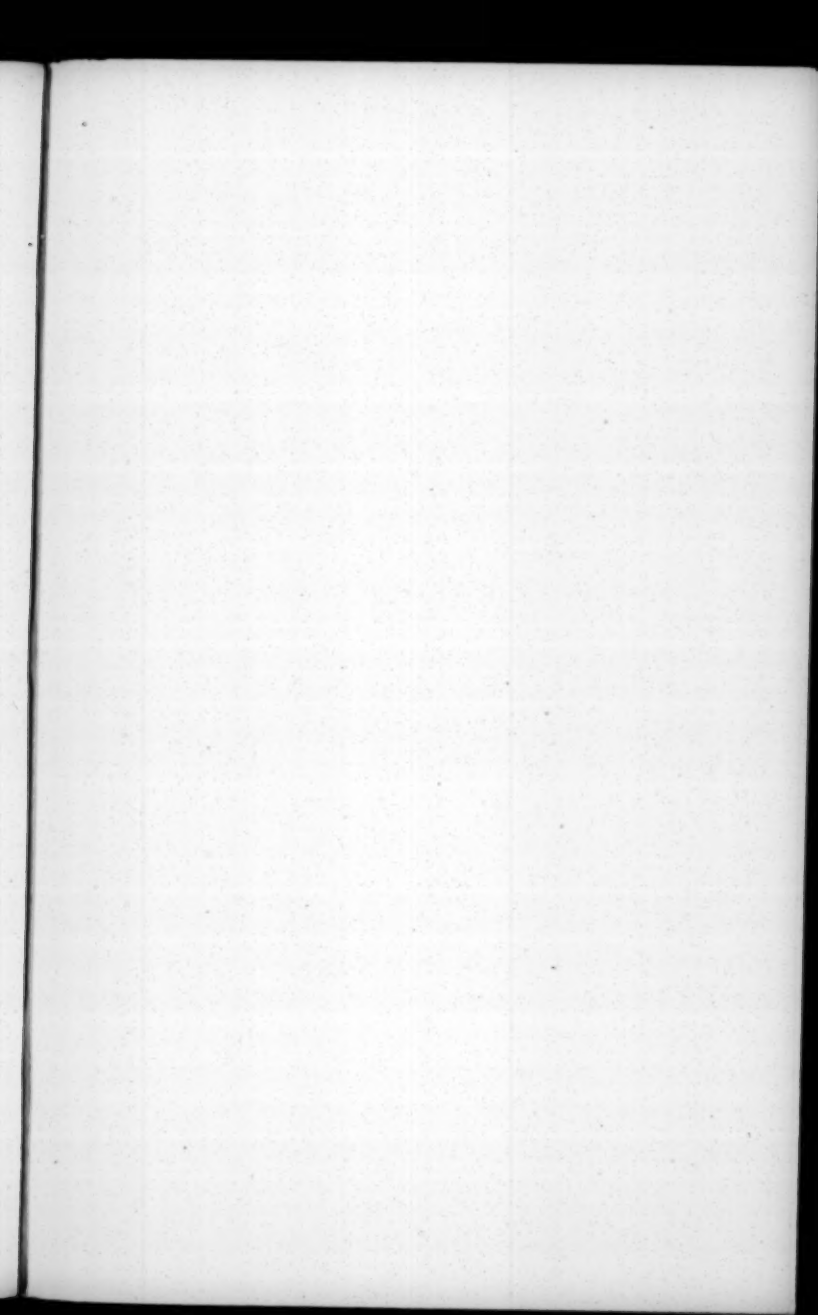
Collation: A<sup>8</sup>(-A1) B<sup>8</sup> C<sup>4</sup>(-C4).

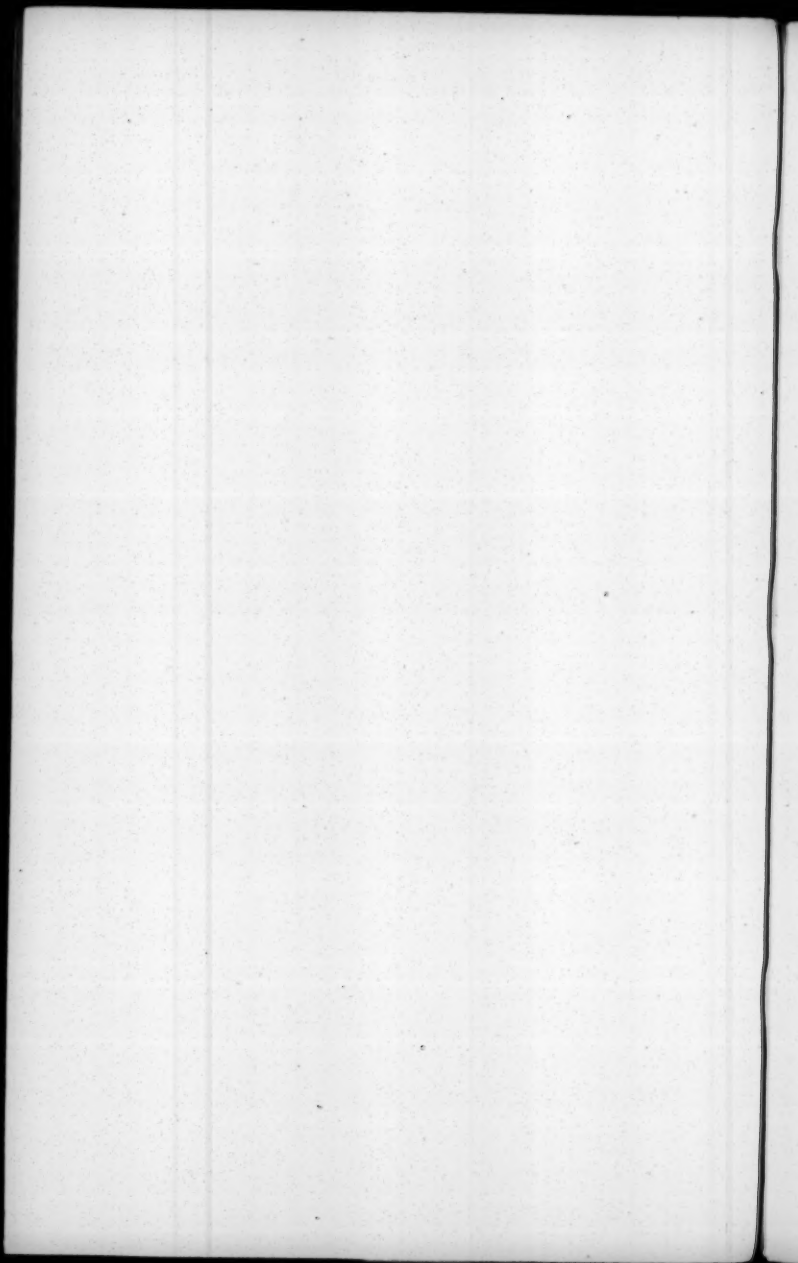
Condition: All pairs of leaves were normally conjugate.

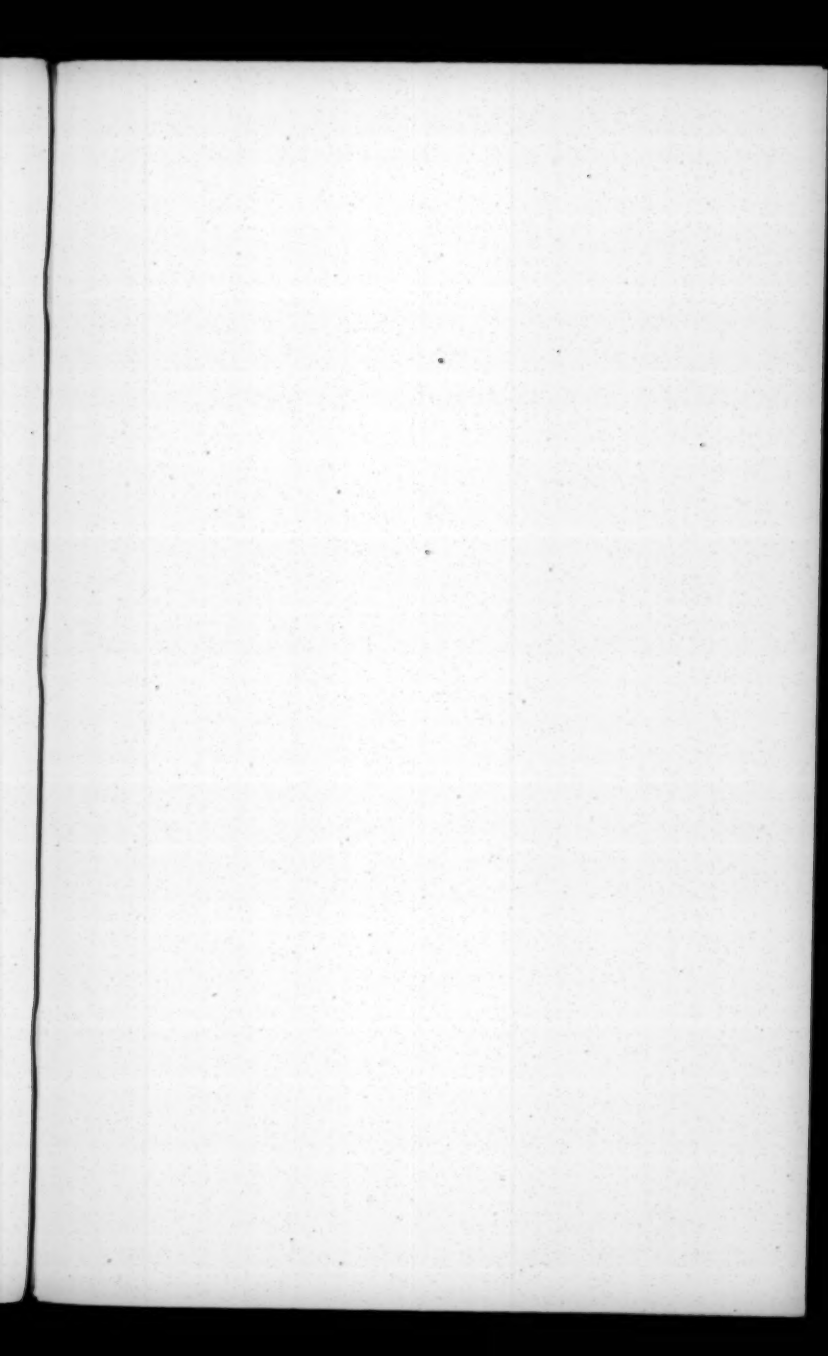
13 jul 60

*4/6/60*

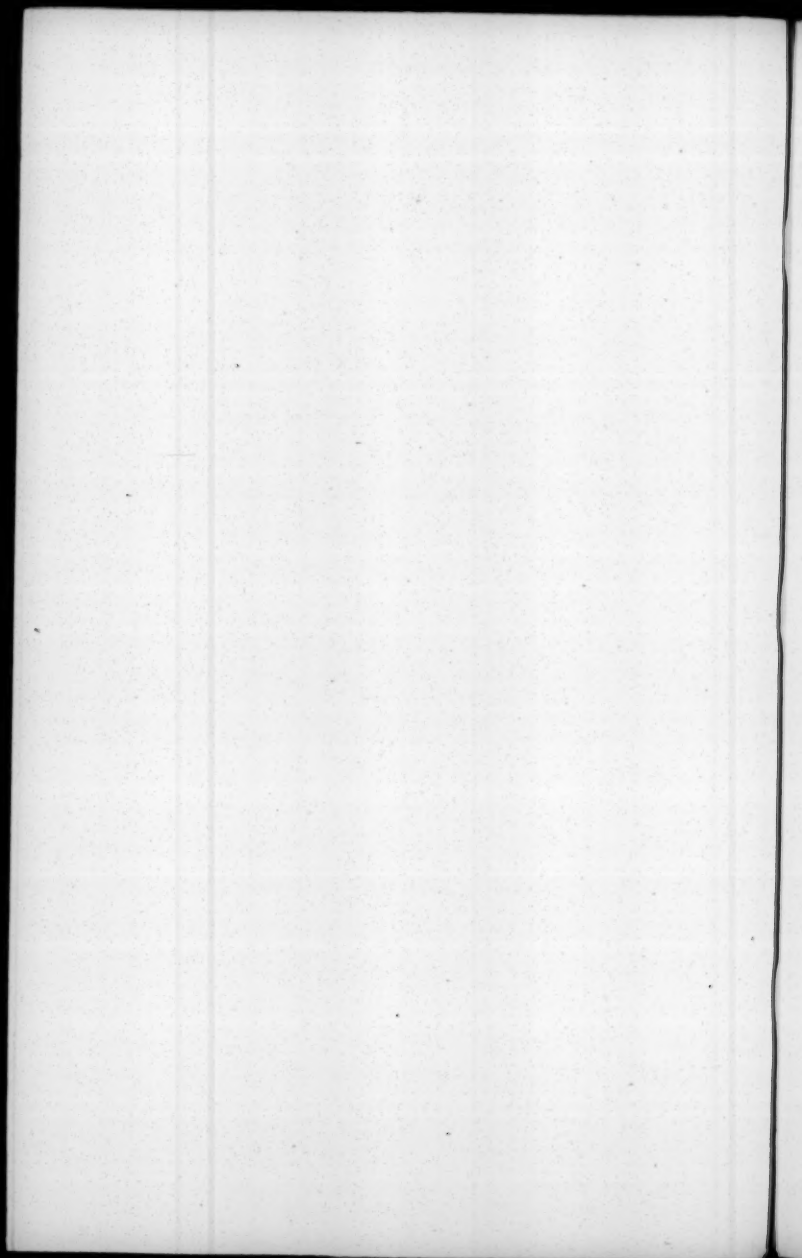


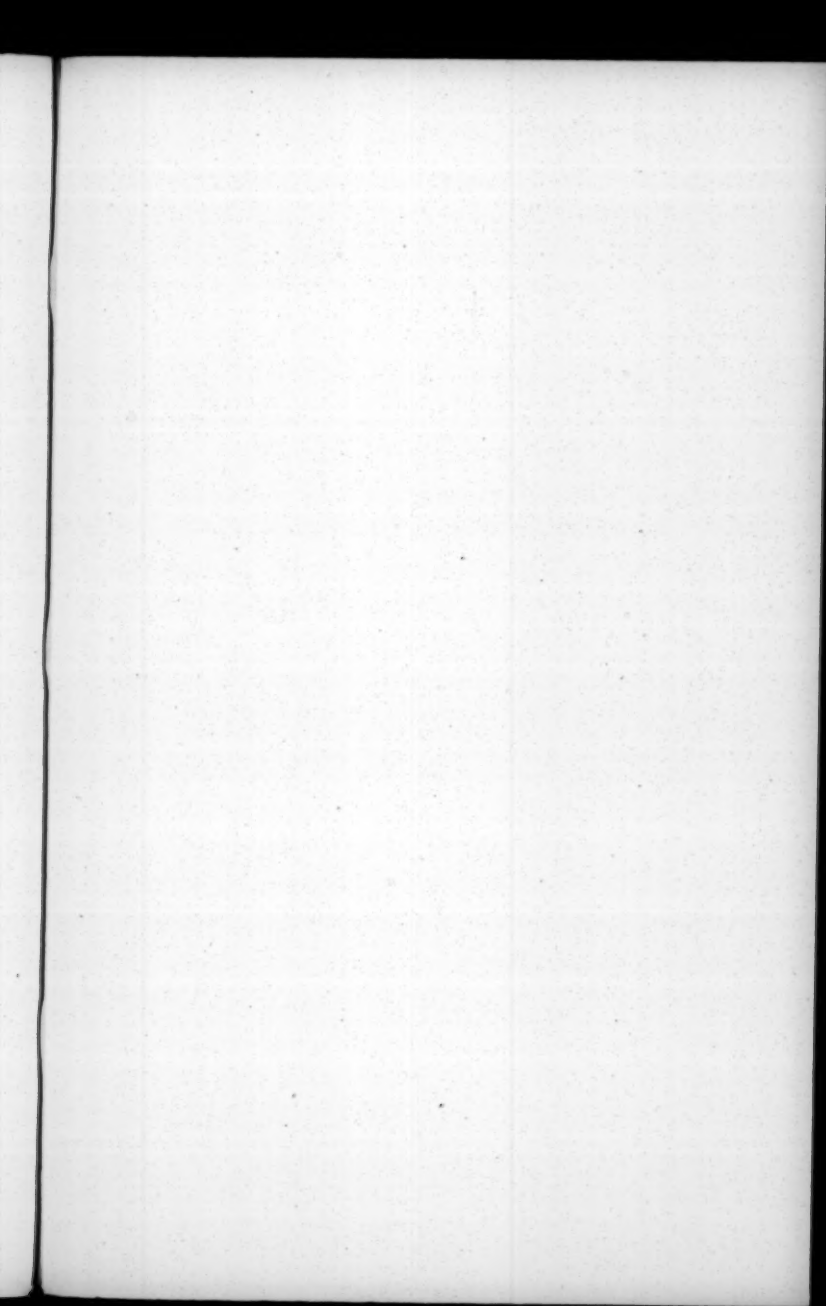


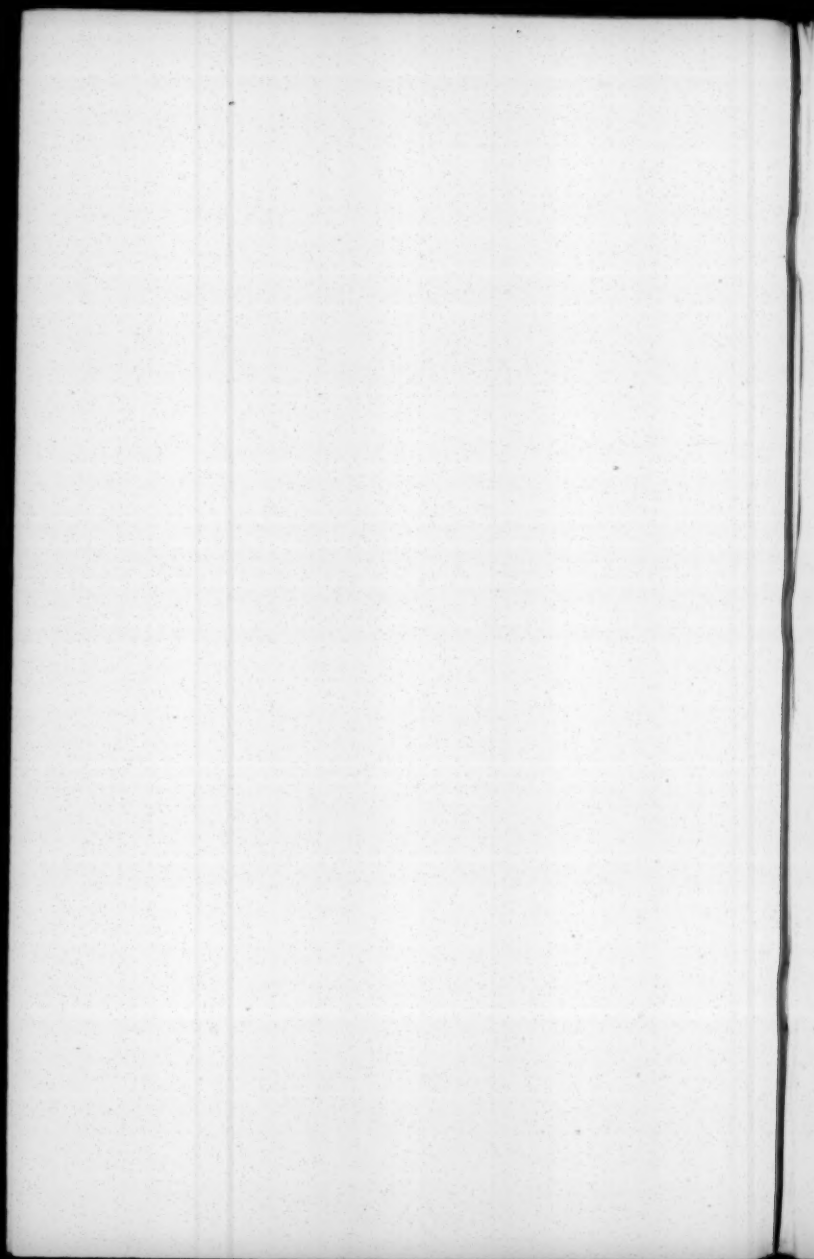












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